

Constitution and By-Laws



Raleigh Road Baptist Church
Wilson, North Carolina

Updated December 2023

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Constitution

Article 1: Preamble

We declare and establish this constitution to preserve and secure the principles of our faith and to govern the body in an orderly manner, as a local church, consistent with biblical teaching. This constitution will preserve the liberties of each individual church member and the freedom of action of this body in relation to other churches.

This Constitution replaces and supersedes any and all prior Constitutions of Raleigh Road Baptist Church.

Article 2: Name and Principal Office

The name of this church shall be known as “Raleigh Road Baptist Church” and will further be referred to in these Articles and in the By-Laws as the “Church”.

The Church is presently meeting and maintains its principal office at 4150 Raleigh Road Parkway West, Wilson, North Carolina. A change of the physical address by agencies of the federal, state or local government shall be noted by amending this section to state the new physical address.

For legal and business purposes, the Church has been incorporated. The Church is organized and shall be operated exclusively for religious, charitable, and educational purposes within the meaning of Section 501(c)(3) of the Internal Revenue Code.

Article 3: Mission Statement

As a Church, we exist to glorify God and exalt Jesus. The manner in which we accomplish this task is by a contextualized approach to the Great Commission. The Church is charged to make disciples in both the community of residence as well as to the ends of the earth. Church leadership will lead and guide the processes, visions, and pathways to accomplish the mission God has placed on the New Testament church.

Article 4: Statement of Faith

See Appendix D

Article 5: Membership Covenant

See Appendix C

Article 6: Polity and Relationships

Ultimate authority lies in Christ as the head of the Church and in the Bible as the basis for all faith and practice. The government of this church is vested in its membership and administered by elected leaders. Alongside the authority of God's Word, Church Elders are charged with the task to lead the congregation through affirming approval from the membership of the Church. Church members shall approve and/or affirm biblically qualified leadership to carry out Christ's purposes.

All internal groups created and empowered by the church shall report to and be accountable only to the church, unless otherwise specified by church action.

This church is subject to the control of no other ecclesiastical body, but it recognizes and sustains the obligations of mutual counsel and cooperation which are among Baptist churches. Insofar as is practical, this church will cooperate with and support the South Roanoke Baptist Association, the Baptist State Convention of North Carolina, and the Southern Baptist Convention.

Article 7: Dissolution Clause

Upon the dissolution of the corporation, assets shall be distributed for one or more exempt purposes within the meaning of section 501(c)(3) of the Internal Revenue Code, or the corresponding section of any future Federal tax code. Any assets not so disposed shall be disposed of by a court of competent jurisdiction of the county in which the principal office of the corporation is located. Disposal shall be made exclusively for exempt or public purposes or be made to such organization or organizations as the court shall determine to be organized exclusively for such purposes.

By-Laws

Article 1: Church Membership

1.1 General

1.1.1 This is a sovereign and democratic Baptist church under the Lordship of Jesus Christ. The membership retains unto itself the exclusive right of self-government in all phases of the spiritual and temporal life of this church. Membership is to affirm Church Elders who are charged with determining the qualifications for church membership and by their vote, who meets those qualifications.

1.1.2 Church members are to actively participate in the life of the church and use their gifts to do works of service for the building up of the body of Christ (*Ephesians 4:12, Romans 12:4-8, 1 Corinthians 12:7-12, 1 Peter 4:10-11*).

1.1.3 Church members are responsible to elect their officers and they are to obey and submit to their leaders' (the Church Elders) authority (*Hebrews 13:17; 1 Timothy 5:17; Titus 1:9*).

1.1.4 The congregation ministers under the direction of the Church Elders. The congregation ministry is facilitated by various teams and/or ministry directors for each major ministry.

1.2 Qualification for Membership

The minimum qualifications for membership are:

1.2.1 A personal commitment of faith in Jesus Christ for salvation;

1.2.2 Baptism by immersion as a testimony of Salvation;

1.2.3 Completion of the Church's membership class; and

1.2.4 A commitment to abide by the Church's membership covenant (See Constitution Article IV and Appendix D. Raleigh Road Baptist Church Membership Covenant).

1.3 Rights of Members

1.3.1 Every member of the church 18 years and older is entitled to vote concerning matters brought to the church (within the list of things considered by the church at large) provided the member is present or provision has been made for absentee balloting.

1.3.2 Every member of the church 18 years and older is eligible for consideration by the membership as candidates for elective offices in the church except for the offices of Elder and Deacon.

1.3.3 Every member of the church may participate in the ordinances of the church as administered by the church.

1.4 Election to Membership

Candidates, having met the qualifications set forth above, shall be elected to membership at a business meeting of the Church, upon a recommendation of the Church Elders, and an approving 2/3 majority vote of the Church body.

1.5 Termination of Membership

Membership shall be terminated in the following ways:

1.5.1 Death of the member

1.5.2 Admission to another church

1.5.3 Upon the recommendation of the Church Elders and 2/3 vote of the church membership present at the business meeting as a result of church discipline, or

1.5.4 Upon the recommendation of the Church Elders after the member fails to participate in some area of church life for a period of one year, by approval of 2/3 vote of the church membership present at the business meeting.

1.5.5 Upon written request from the member that their membership be terminated and reviewed by the Church Elders for a vote of approval.

1.6 Discipline

1.6.1 It is God's desire for every Christian to live a disciplined life so that he/she will glorify God. The pattern of Scripture is for every individual to exercise self-discipline. Scripture also indicates that mutual discipline may be necessary to encourage or exhort persons to live the life God desires for them. The attitude of members toward one another shall always be guided by concern for redemption, repentance, and love rather than for punishment. The Bible also indicates that the church should exercise discipline on individuals when other means fail.

1.6.2 Should a member continue to flagrantly disobey Scripture, members of the Church Elders will follow the pattern and principles of Matthew 7:1-5, Matthew 18:15-17, I Corinthians 5:1-13, Galatians 6:2, and 2 Thessalonians 3:6-15. If it becomes necessary for the church to take action to exclude a member, upon recommendation from the Church Elders, a 2/3 vote, by secret ballot, of the members present is required at a meeting called for this purpose with no less than a 10-day notice; and the church may proceed to declare the person to be no longer in membership of the church. All such proceedings shall be pervaded by a spirit of Christian kindness and forbearance.

1.6.2.1 Church Discipline process will include, but not limited to, the following: a conversation with the church member in question. This will be conducted with guidance from the Elders. A clear action plan will be implemented for the purpose of church discipline to

result in eventual restoration. This action plan will have oversight by the Elders. Upon an approved time and/or fulfillment of requirements, restoration will be offered. As church discipline has situational circumstances, Elders will conduct any necessary actions to strive for the goal of repentance and restoration.

1.7 Restoration of Membership

Dismissed members may be restored by the recommendation of the Church Elders and church acceptance by 2/3 vote according to the spirit of 2 Corinthians 2:7-8, when their lifestyles are deemed to be in accordance with the membership covenant.

1.8 Dispute Resolution

Members shall refrain from filing lawsuits against the Church and submit to Christian Alternative Dispute Resolution services. In keeping with 1 Corinthians 6:1-8, all formal disputes, other than those which are subject to the jurisdiction of the Church Elders, which may arise between any member of the Church and the Church itself, or between any member of the Church and any Elder, employee, volunteer, agent, or other Member of this Church, shall be resolved by mediation, and if not resolved by mediation, then by binding arbitration under the procedures and supervision of faith-based mediation and arbitration groups. Judgment upon an arbitration award may be entered in any court otherwise having jurisdiction. The parties each agree to bear their own costs related to any mediation or arbitration proceeding including payment of their own attorneys' fees. Either party may file a motion seeking temporary injunctive relief from a court of competent jurisdiction in order to maintain the status quo until the underlying dispute or claim can be submitted for mediation or arbitration.

If a dispute may result in an award of monetary damages that could be paid under a Church insurance policy, then use of the conciliation, mediation, and arbitration procedure is conditioned on acceptance of the procedure by the liability insurer of the Church and the insurer's agreement to honor any mediation, conciliation or arbitration award up to any applicable policy limits. The mediation, conciliation, and arbitration process is not a substitute for any disciplinary process set forth in these Bylaws, and shall in no way affect the authority of the Church to investigate reports of misconduct, to conduct hearings, or to administer discipline of Members.

Article 2: Church Officers, Committees and Messengers

All who serve as church officers, on standing committees or as messengers shall be members of the Church.

2.1 Church Officers

The leadership structure of Raleigh Road Baptist Church is based upon the nature of the Church as revealed in Scripture, as well as necessary legal requirements for a recognized religious organization. The leadership structure is intentionally designed to accommodate growth, unity and biblical teaching while keeping polity organizations as simple as possible. The officers of this church shall be the Senior Pastor, Pastoral Staff, Elders, Deacons and Corporate Officers

2.1.1 The Office of Elder

Christ alone is the Head of the Church (*Colossians 1:18, Ephesians 1:22-23*). Yet for the purpose of order and in accordance with the Word of God, certain individuals have been charged with leadership according to their spiritual giftedness (*Ephesians 4:11-13*). Three different terms are used in the New Testament to refer to the same Church Leader(s): “poimen” (Pastor), “presbuteros” (Elders), and “episcopos” (lit. Bishop, meaning Overseer or Guardian). These terms are used interchangeably and reflect the different functions of the same office. The New Testament Church had a plurality of leadership in each local Church setting, herein referred to as the Elder Body or Elders. The primary Shepherd is Jesus, and then by extension the under-shepherds, or Pastors/Elders, lead the flock (*1 Peter 5:1-2, Acts 20:17-18, Titus 1:5-7, 1 Timothy 5:17*).

It is impossible for one individual or group of individuals to provide primary care for a growing Church (*Exodus 18:17-23, Acts 6:1-7*). To burden the Elder Body with functions unrelated to their primary areas of responsibility is to rob them of study time and devotion to the Word, and forces them to function in areas other than their primary calling and responsibility. This can lead to inaccurate teaching and poor leadership, which in turn weakens the body (*Ephesians 4:11-12, 1 Corinthians 12, Romans 12:6-7, 1 Thessalonians 2:4-5, Titus 1:7, 1 Thessalonians 2:10-12, James 2:22, 1 Timothy 1:13, 1 Timothy 2:15*). Therefore, Pastors and Elders are to be liberated and equipped to devote themselves to the teaching of the Word of God, prayer, the gospel and the leadership of the Church.

2.1.1.1 Qualifications, Character and Beliefs

2.1.1.1.1 The Church Elders are men (*1 Timothy 2:12*) of God who aspire to be and are elected by the church to be overseers (bishops) and shepherds (pastors) of the church (*Acts 20:28; Philippians 1:1; 1 Timothy 3:1-7; 1 Peter 5:1-3*). A majority shall be members not in the regular pay of the church, although the church may honor their service with financial gifts (*1 Timothy 5:17,18*). Vocational pastors may be considered to be Church Elders by default.

2.1.1.1.2 Church Elders must meet the applicable qualifications set forth in 1 Timothy 3:1-7 and Titus 1:6-9, as interpreted in Appendix A of these By-Laws, pertaining to personal integrity, family relationships, and doctrinal fidelity.

2.1.1.1.3 All Church Elders are to annually affirm the Statement of Faith of the church.

2.1.1.1.4 No one may simultaneously serve as Church Elder and Deacon.

2.1.1.2 Duties & Responsibilities

2.1.1.2.1 The Church Elders are charged with overall spiritual responsibility for the church before God, including the exercise of doctrinal oversight and the oversight of church resources (*1 Timothy 4:14; 5:17; Philippians 1:1; 1 Thessalonians. 5:12; Titus 1:5; Acts 20:17, 28–31; 1 Peter 5:1–2*).

2.1.1.2.2 The Senior Pastor, assisted by the Associate Pastors, will be the Church Elders charged with the primary preaching and teaching ministry of the church as well as the

oversight of the day-to-day operation of the church and church staff (*1 Timothy 5:17; Acts 20:28–31*).

2.1.1.2.3 The Church Elders must be able to and may be called upon to teach (*1 Timothy 3:2; Titus 1:9*).

2.1.1.2.4 The Church Elders are to oversee caring for the needs of individual church members (*Acts 20:28; 1 Peter 5:2*).

2.1.1.2.5 The Church Elders are to carry out and oversee proper church discipline as needed (*Matthew 18:15-17; Titus 1:9,13; 3:10*; see section 1.5 Discipline).

2.1.1.2.6 The Church Elders are charged with overseeing the Deacon ministry of the church.

2.1.1.2.7 The Church Elders are responsible for instructing new members and assimilating new members into the church.

2.1.1.2.8 The Church Elders may establish and recommend to the church through the Personnel Committee the need for new church positions. If the need arises, the Elders will oversee the search process for a new vocational Pastor (see Method of Call) and fulfill other necessary functions.

2.1.1.2.9 The Church Elders are responsible for reviewing the proposed annual budget as prepared by the Stewardship Committee prior to submission to the church membership for approval.

2.1.1.2.10 The Church Elders are responsible for responding to recommendations and concerns from the staff, deacons, ministries, or the congregation.

2.1.1.2.11 The Church Elders are responsible for reviewing the Constitution and By-laws annually to ensure compliance and/or as needed, making recommendations for changes to the congregation.

2.1.1.2.12 The Church Elders are responsible for directing the worship of the church in accordance with biblical standards set in Scripture.

2.1.1.2.13 The Church Elders will be active, regular attenders of the worship services and activities of the church unless providentially hindered.

2.1.1.2.14 The Church Elders will be active in the leadership and execution of their assigned ministry areas, faithfully executing their duties as assigned in their individual job descriptions.

2.1.1.2.15 The Church Elders will convene meetings on a regular basis in order to accomplish their duties.

2.1.1.2.16 The Church Elders will recruit volunteers for the Personnel committee, the Stewardship committee and the Missions committee. The Elders will recommend to the church annually, for election, the names of those who have agreed to serve on the aforementioned committees for affirmation by majority vote of those voting.

2.1.1.3 Method of Call & Term of Service

2.1.1.3.1 Through prayerful consideration and under the guidance of the Holy Spirit, the church membership shall elect qualified Church Elders.

2.1.1.3.2 A man must be a member of the church for at least three years before being considered as a candidate for the office of Church Elder. The three-year requirement does not apply when a call is extended to a vocational Pastor.

2.1.1.3.3 The current Elder body will be responsible for nominating and interviewing potential Elders. After such examination and by prayer, the candidate(s) nominated will be presented to the church body, no less than 2 weeks prior to a scheduled vote. A secret ballot of $\frac{3}{4}$ majority of those voting at a church business meeting will be required to approve an Elder.”

2.1.1.3.4 The church will be called upon to reaffirm a non-vocational Church Elder after three years of service for a second three-year term. After serving two consecutive three-year terms, he may only be elected to the office of Church Elder after at least a one-year sabbatical. In order to provide for continuity and to ensure staggered rotation, a given Elder may serve less than his full term.

2.1.1.4 Relationships

2.1.1.4.1 Relationship with the Congregation

The Elders’ responsibilities are (as with all Christians) to glorify God and minister to others, in this case, the congregation. The Elders should lead the congregation by example and exhortation to strive to know and follow the leadership of God in the conduct of the church, its ministries, and in their personal lives so that God may be glorified and true worship preserved. The Elders should be open about the business of the church, when appropriate, and seek input from the church body. They should not lord over but exhort, teach, and lead the congregation in sound doctrine, often seeking congregational input which includes voting on appropriate matters and issues.

The Elders may be available for consultation should there be a problem among the body; however, in accordance with Matthew 18, members are always directed to approach the person or persons with whom they disagree directly before approaching the Elders. Matters still unresolved may, as a last resort, be brought to the attention of the entire body at a regularly scheduled business meeting.

2.1.1.4.2 Relationship with Senior Pastor, Associate Pastors and Church Staff

The church Elders shall assist the church staff with the administrative and committee responsibilities as they help them to lead the ministry of the church. The Church Elders shall provide spiritual accountability for the pastor, staff, and for one another.

2.1.1.4.3 Relationship with the Deacons

The Elders will make themselves available to deacons for consultation and spiritual guidance. The Elders will use the Deacon body as a sounding board; thereby giving input into any decisions which the Elders might discuss with them. The Elders are encouraged to use this body as its connection to the individuals who make up the congregation.

2.1.1.5 Termination

A Church Elder may resign or be dismissed at any time. Discipline of a Church Elder is to be carried out keeping with biblical procedure (*1 Timothy 5:19–21; cf. Matthew 18:15–17*). At least three members of the congregation with reason to believe that a Church Elder should be dismissed should express such concern to the Church Elders and, if needed, directly to the congregation during a regular business meeting. The dismissal of a Church Elder shall be by a two-thirds majority secret ballot vote of those voting at a specially called church business meeting, for which at least two weeks' notice must be given.

2.1.2 Senior and Associate Pastors

2.1.2.1 Description

The Pastors shall be men called of God and ordained to the gospel ministry. They will be financially supported by the church (*Ephesians 4:11; 1 Timothy 5:17,18*).

2.1.2.2 Spiritual Qualifications

The Pastors must exemplify the godly characteristics stated in 1 Timothy 3:1-7; Titus 1:5-9; and 1 Peter 5:1-3 (See 2.1.1 The Office of Elder).

2.1.2.3 Duties

2.1.2.3.1 The Pastors are to be teachers of the Bible to believers and proclaimers of the Gospel to unbelievers (*Ephesians 4:11; 1 Timothy 4:13; 2 Timothy 4:2, 5*). They are to equip members of the church, helping them to carry out their ministries as they utilize their spiritual gifts (*Ephesians 4:12*), and they are to be shepherds to the congregation (*1 Peter 5:2*, See 2.1.1 The Office of Elder)

2.1.2.3.2 The Senior Pastor is charged with the primary preaching, teaching and shepherding ministry of the church and the oversight of the church staff. The Associate Pastors and other Church Elders are to assist him in these areas. The Senior Pastor, along with the Church Elders, is responsible for providing biblical vision and direction to the church, including goals and objectives for the church and leading the church to accomplish these goals and objectives.

2.1.2.3.3 Further duties of the Pastors are detailed in their respective ministry descriptions. Under the supervision of the Church Elders, the Personnel Committee is responsible for developing ministry descriptions and lists of qualifications for each position.

2.1.2.4 Method of Call

2.1.2.4.1 Pastors shall be chosen and called by the church whenever a vacancy occurs. The election shall take place at a meeting called for that purpose, of which at least one week's public notice has been given.

2.1.2.4.2 Specific to the Senior Pastor, on the Sunday following the announcement of a pastoral vacancy, or as soon after as practically possible and no later than three Sundays following the announcement of a pastoral vacancy, the members of the church shall be invited to submit, for one week, to the church office recommendations for persons to serve on the pastor search committee. These nominees shall be reviewed by and contacted by the Elders and Deacons to determine their willingness to serve. The names of those nominees willing to serve and the number to be elected will be submitted to the church by the Elders as soon as possible. On the following Sunday, this pastor search committee will be elected by majority vote of those church members present.

2.1.2.4.3 The pastor search committee will be responsible to seek out potentially qualified men, who will subsequently be examined as to their character, ability and beliefs. Any church member has the privilege of making other recommendations for pastor to the pastor search committee. The team shall recommend their preferred candidate to the Church Elders, who will meet with the candidate and vote on whether to recommend him to the congregation for approval. The pastor search committee shall bring to the consideration of the church one name at a time. Election shall be by ballot, an affirmation vote of three-fourths of those present being necessary for a choice. The pastor, thus elected, shall serve until the relationship is terminated by his request or the church's request.

2.1.2.4.4 Specific to Associate Pastors, the above criteria will be followed with one exception. With the departure of an Associate Pastor, the Church Elders and Personnel Committee will discuss appropriate vision and direction for future hires. Once this vision is cast, the search will be conducted as prescribed by the Church Elders and Personnel Committee.

2.1.2.5 Term of Service

The pastor's term of service may be ended by either:

2.1.2.5.1 A pastor may relinquish his office by giving at least thirty days' notice to the church at the time of resignation

2.1.2.5.2 The church may declare the office of pastor to be vacant. Such action shall take place at a meeting called for that purpose, of which at least one week's public notice has been given. The meeting may be called upon the recommendation of a majority of the Personnel Committee and the Church Elders or by written petition signed by not less than one-third of the resident church members. The moderator for this meeting shall be designated by the members present by majority vote, and he shall be someone other than the pastor. The vote to declare the office vacant shall be by secret ballot; an affirmation vote of three-fourths of the members present being necessary to declare the office vacant. Except in instances of gross misconduct by the pastor so excluded from office, the church will compensate the pastor with

not less than one-twelfth of his total annual compensation. The termination shall be immediate, and the compensation shall be rendered in not more than thirty days.

2.1.3 Deacons

2.1.3.1 Qualifications, Character and Beliefs

2.1.3.1.1 The Deacons are to be men of God called to be servants of the church. The office of Deacon does not entail governing nor teaching authority.

2.1.3.1.2 The qualifications for Deacon are outlined in 1 Timothy 3:8-12. Care should be given to selecting individuals in the Scriptural guidelines for the office of Deacon. (See Appendix B. Deacon Covenant)

2.1.3.2 Duties

2.1.3.2.1 Deacons shall serve the church body through ministry which is most needed for the church body. This includes, but is not limited to, the physical and spiritual needs of the church members as well as areas of ministry needs. The deacons should largely operate as an autonomous body under the leadership of the Elders.

2.1.3.3 Method of Call

2.1.3.3.1 The church shall elect a number of Deacons that is capable of serving the needs of the church body well, as determined by the Church Elders.

2.1.3.3.2 As needed, Deacons and Church Elders will nominate men capable of serving in this role for three-year terms. Those nominated will be presented to the church body, no less than 2 weeks prior to a scheduled vote. An approving election will be 2/3 majority vote from members present at a business meeting.

2.1.3.3.4 Active Deacons may elect to continue service after their three-year term expires, if reaffirmed by the Church Elders. Deacons may only serve two consecutive terms. After serving two consecutive two-year terms, he may only be elected to the office of Deacon after at least a one-year sabbatical.

2.1.3.4 Termination

A Deacon's term may end by resignation or dismissal at any time. The dismissal of a Deacon shall come by recommendation of the Church Elders to the church and a 2/3 majority secret ballot vote of those voting at a specially called church business meeting, for which at least a two-week notice must be given.

2.1.4: Corporate Officers

Three corporate officers will serve as advisors on legal and other matters and as officers for the church. Upon a specific vote of the church authorizing such action, they shall have the power to

buy, sell, mortgage, lease, or transfer any church property. When the signatures of the corporate officers are required, they shall sign legal documents involving the sale, mortgage, purchase, or rental of property, or other legal documents related to church approved matters. The Corporate Officers shall have no decision-making authority and shall be appointed by Church Elders. The names of the corporate officers shall be available at the church office.

2.1.4.1 – Corporate Offices

Corporate offices are president, secretary, and church treasurer. The terms of these offices are dependent upon the individual and set by Church Elders.

2.2 Church Ministries and Other Staff

2.2.1 Support Staff

2.2.1.1 The church shall add Support staff as needed, who will serve under the supervision of the Pastors and the other Church Elders. The Personnel Committee is responsible for developing ministry descriptions and lists of qualifications for each position. All staff members shall affirm and support the Statement of Faith of the church and shall exemplify godly character.

2.2.1.2 Support staff may be terminated by the recommendation of the Church Elders and the support of the Personnel Committee.

2.2.2: Missions Committee

The Missions Committee will develop an overall missions strategy for the church, including:

2.2.2.1 The development and management of local and international missions partnerships,

2.2.2.2 The promotion, selection and development of missions teams for missions trips

2.2.2.3 Communicating missions needs to the church body

2.2.2.4. Committee members will serve three-year terms. Members are eligible for an immediate second term, upon approval of Church Elders and the church body. After two consecutive terms, members must take a one-year sabbatical from committee service before being considered again for active service.

2.2.2.5. The Missions Committee will schedule meetings as needed to fulfill their responsibilities. The committee will meet on a quarterly basis.

2.2.2.6. The Missions Committee members will be recommended by Church Elders and approved by congregational majority vote. Removal of committee members may be conducted by congregational majority vote.

2.2.3: Personnel Committee

The Personnel Committee will assist the church in matters related to employed personnel administration, including those called by church action. Their work includes:

2.2.3.1 Employing ministerial staff, to include recommendation to the church body

2.2.3.2 Annual salary budgeting, salary reviews and approvals, and review of benefits, as required

2.2.3.3 Review and approval of other compensation

2.2.3.4 Review and approval of personnel related policies

2.2.3.5 Review, modification, and creation of job descriptions

2.2.3.6 Bi-annual review of salaries to market compensation

2.2.3.7 Dealing with other personnel issues, as needed

2.2.3.8 Committee members will serve three-year terms. Members are eligible for an immediate second term, upon approval of Church Elders and church body. After two consecutive terms, members must take a one-year sabbatical from committee service before being considered again for active service.

2.2.3.9 Personnel Committee will schedule meetings as needed to fulfill their responsibilities. The committee will meet on a quarterly basis.

2.2.3.10. Committee members will be recommended by Church Elders and approved by congregational majority vote. Removal of committee members may be conducted by congregational majority vote.

2.2.4 Stewardship Committee

2.2.4.1 The Stewardship Committee develops and recommends an overall stewardship plan and church budget. The committee is responsible for these items to be presented to the Church body for approval.

2.2.4.2 It advises and recommends in the administration of the gifts of the church members and others using sound principles of financial management.

2.2.4.3 The Stewardship Committee has oversight responsibilities for the preparation and presentation to the church of required reports regarding the financial affairs of the Church.

2.2.4.4 Committee members will serve three-year terms. Members are eligible for an immediate second term, upon approval of Church Elders and church body. After two consecutive terms, members must take a one-year sabbatical from committee service before being considered again for active service.

2.2.4.5 Stewardship Committee will schedule meetings as needed to fulfill their responsibilities. The committee will meet on a quarterly basis.

2.2.4.6 Committee members will be recommended by Church Elders and approved by congregational majority vote. Removal of committee members may be conducted by congregational majority vote.

2.2.5 Ministry Directors and Lay Leaders

2.2.5.1 Other Ministry Directors may be hired as needed in accordance with the above stated areas of responsibility, the annual budget, as well as the personnel and financial policies of the Church. Such staff members shall be responsible to their immediate supervisors (Pastors or Church Elders) or designated staff persons. Qualifications and responsibilities of ministry directors shall be set forth in job descriptions created by the Personnel Committee.

2.2.5.2 Ministry Lay Leaders are those who lead or chair a ministry group of the church under the direction of the Church Elders. Ministry Lay Leaders must meet biblical requirements for godly leadership.

2.3 Church Messengers

Messengers of the church to all associational meetings, State or Southern Baptist Conventions shall be duly elected by the church each year. They shall be elected by majority vote of those church members present in a regular or called business meeting. The Senior Pastor will be designated a messenger for state and Southern Baptist Conventions without the need for annual vote.

Article 3: Congregation

The role of the congregation, as a whole, is vitally important as the church accomplishes its God-given purposes. The congregation shall be involved in the decision-making processes of the church in that the following things shall be voted upon by the congregation:

3.1 To call or dismiss the Senior and/or Associate Pastors in accordance with Article 2, Section 2.1.2.3 "Method of Call"

3.2 Approve the call or dismissal of non-pastoral Ministerial staff members based on the recommendation of the Church Elders

3.3 To incur debt

3.4 To approve the Annual Church Budget

3.5 To buy, sell, or expand real property

3.6 To approve the Church Elder recommendations for Missions, Stewardship, and Personnel Committee members

3.7 Call and Termination of Deacons in accordance with Article 2, Section 2.1.3.3 “Method of Call” and Section 2.1.3.4 “Termination”

3.8 Call, Reaffirmation and Termination of Church Elders in accordance with Article 2, Section 2.1.1.3 “Method of Call & Term of Service” and Section 2.1.1.5 “Termination”

3.9 To Change the Constitution and By-Laws in accordance with Article 7 “Amendments”

3.10 To elect messengers to the Southern Baptist Convention, Baptist State Convention of North Carolina, and South Roanoke Baptist Association in accordance with Article 2, Section 2.3 “Messengers”

3.11 To start a new mission or church plant

3.12 To act on the Church Elders’ recommendations regarding the termination of membership as a result of church discipline or inactivity or the Church Elders’ recommendation for Restoration of Membership in accordance with Article 1, Section 1.4 “Termination of Membership”, Section 1.5 “Discipline” and Section 1.6 “Restoration of Membership”.

Article 4: Church Ordinances

4.1 Baptism

This church shall receive, for baptism, any person who has received Jesus Christ as Savior by personal faith, who professes Him publicly at any worship service, and who indicates a commitment to follow Christ as Lord.

4.1.1 Baptism shall be by immersion in water

4.1.2 Baptism shall be administered by ordained church members or by those approved to do so by the Church Elders

4.1.3 Baptism shall be administered as an act of worship during any worship service of the church

4.1.4 A person who professes Christ and is not baptized after a reasonable length of time shall be counseled by the Senior or Associate Pastors, Church Elders or Deacons

4.2 The Lord’s Supper

The church shall observe the Lord's Supper regularly. The Pastors, Elders, and Deacons, as needed, shall administer the Lord's Supper. This ordinance is intended for those who know Jesus Christ as their Lord and Savior.

Article 5: Church Meetings

5.1 Worship Services

The church shall meet regularly for the worship of Almighty God. Prayer, preaching, instruction, and evangelism shall be among the ingredients of these services. The pastor shall direct and/or coordinate the services for all the church members and for all others who may choose to attend.

5.2 Regular Business Meetings

The church shall hold regular business meetings quarterly. The Senior Pastor shall be moderator of all meetings of the church in conference for the transaction of business, unless, at his option, he chooses to relinquish this duty. In the absence of the Senior Pastor, a Church Elder may serve in the role of moderator.

5.3 Special Business Meetings

The church may conduct called business meetings to consider matters of special nature and significance. A one-month notice must be given for the specifically called business meeting unless extreme urgency renders such notice impractical. The notice shall include the subject, the date, and time and place; and it must be given in such a manner that all resident members have opportunity to know of the meeting.

5.4 Quorum

The quorum consists of those members who attend the business meeting, provided it is a stated meeting or one that has been properly called. Any action taken by the membership requires a majority vote with quorum present unless otherwise stated in the constitution or bylaws.

5.5 Parliamentary Rules

"Roberts Rules of Order, Revised," is the authority for parliamentary rules of procedure for all business meetings of the church. However, such rules shall not be used as a technical device for obstructing the conducting of business.

5.6 Absentee Votes

There is no provision for absentee voting. However, for matters requiring a vote that have been adequately explained and have no discussion prior to the vote, members serving on campus during a business meeting may be allowed to vote via a method approved by the Church Elders.

Article 6: Church Finances

6.1 Budget

The Stewardship Committee, in consultation with other organizations in the church, the Senior Pastor and the Church Elders, shall prepare and submit to the church for approval an inclusive budget. It is understood that membership in this church involves financial obligation to support the church through the Biblical example of tithes and offerings.

6.2 Accounting Procedures

A system of accounting that will adequately provide for the handling of all funds shall be the responsibility of the financial secretary with input from the church Stewardship Committee. An annual review of the church's financial statement is required. Audits will be requested, as needed, by the Stewardship Committee.

6.3 Fiscal Year

The church fiscal year shall run from January 1 to December 31.

6.4 Required Books and Records

The church shall keep correct and complete books and records of account and make them available for inspection and copying as required by the state of North Carolina. All church records are church property and shall be kept in the church office or other designated location.

Article 7: Amendments

Changes in the constitution and by-laws may be made at any regular or specially called business meeting of the church provided each amendment shall have been presented in writing at a previous business meeting and copies of the proposed amendment shall have been furnished to each member present at the earlier meeting. A minimum of a one-month notice is required for conducting a special business meeting for the purpose of voting on amendments to the constitution and by-laws. Amendments to the constitution and/or by-laws shall be by three-fourths vote of church members present. Voting by proxy is not permitted.

APPENDICES

Appendix A: Qualification of Elders

The biblical qualifications for Church Elders are expected of anyone serving the Church as Senior Pastor, Pastoral Staff, or a Church Elder elected by the church body. In keeping with New Testament teaching, the office of Church Elder is reserved for men only.

According to the 1 Timothy 3:2-7 and Titus 1:6-9, the minimum qualifications for one who oversees the church as an Elder are, a man who is:

1. **Above reproach** (1 Timothy 3:2) - Must have a lifestyle free of consistent patterns of sin.

2. **Husband of one wife** (1 Timothy 3:2, Titus 1:6) - If married, must be devoted to his spouse and family. An Elder must have a healthy, Bible-based view of marriage and the home. A man shall be eligible for serving as an Elder provided his immediate family is presently in stable condition. Men who have never been married or widowers are not to be excluded from the Church Elders.
3. **Temperate** (1 Timothy 3:2) - Must be self-controlled, enslaved to nothing, free from excesses.
4. **Prudent** (1 Timothy 3:2, Titus 1:8) - Must be sober, sensible, balanced in judgment, not given to quick, superficial decisions based on immature thinking.
5. **Respectable and Hospitable** (1 Timothy 3:2, Titus 1:8) – Live a well-ordered life and engage in honorable behavior.
6. **Able to Teach** (1 Timothy 3:2) - Must be able to communicate truth and sound doctrine in a non-argumentative way.
7. **Not addicted to wine** (1 Timothy 3:3, Titus 1:7) – Must be free from habits or excesses which might injure his testimony for Christ and be willing to limit his liberty for the sake of others. Although total abstinence is not mandated by the Scripture, with respect to consuming alcohol, Elders should be guided by Rom 14:1-21 and 1 Cor 6:12-13.
8. **Not pugnacious or quick tempered** (1 Timothy 3:3, Titus 1:7) - Must be gentle, patient, and able to exercise self-control in difficult situations
9. **Not contentious** (1 Timothy 3:3, Titus 1:7) - Must not be given to quarreling or selfish argumentation.
10. **Free from the love of money** (1 Timothy 3:3, Titus 1:7) - Must not be stingy, greedy, out for sordid gain, or preoccupied with amassing material things
11. **Manage own household** (1 Timothy 3:4, Titus 1:6) - Must have a well-ordered household and a healthy, balanced family life.
12. **Not a new convert** (1 Timothy 3:6) - Must be a Christian long enough to demonstrate the reality of their conversion and depth of their spirituality. Must not be a new believer.
13. **Good reputation with outsiders** (1 Timothy 3:7)- Must be well-respected by unbelievers and free from hypocrisy.
14. **Not self-willed** (Titus 1:7) - Must not be stubborn, prone to force opinions on others, or abuse authority. Must be a servant-leader.
15. **Loving what is good** (Titus 1:8) - Must desire the will of God in every decision.
16. **Just** (Titus 1: 8) - Must desire to be fair and impartial, and base judgments on scriptural principal.
17. **Devout** (Titus 1:8) - Must be devoted Christ-follower seeking to be conformed to the image of Jesus Christ. Must be committed to prayer, worship, the study of Scripture, and guarding their walk.

18. **Holding fast the faithful Word** (Titus 1:9) - Must be stable in their faith, obedient to the Word of God, and continually seeking to be controlled by the Holy Spirit.

Appendix B: Deacon Covenant

The office of Deacon is an honored one in a Southern Baptist Church. It is an office filled by men of mature spiritual character who have been set apart by the church for service. In the Greek language, the word "deacon" means servant or minister. Being a servant or minister is, as Jesus once said, the highest calling. He said, "The greatest among you shall be your servant. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted." (Matthew 23: 11-12).

As we come to consider the scriptural qualifications for Deacon, let us keep in mind that the Deacon is first a servant and minister to his church. He is a man willing to give of himself so that the church of Jesus Christ might progress along the course set out for the church by Jesus in the Great Commission (Matthew 28:18-20).

It goes without saying that a Deacon will be a Christian, but a mere profession of faith does not qualify a man to be ordained to this office. A Deacon is a Christian who has proven himself to be a faithful, disciplined, and mature follower of Christ who is able to work well with others.

In order to be considered as a Deacon with Raleigh Road Baptist Church, one must have been a member of Raleigh Road Baptist Church for no less than one year.

SPIRITUAL QUALIFICATIONS OF DEACONS

1. **Full of the Holy Spirit** (Acts 6:3) He will depend upon God's leadership in his total life and will always be in the process of allowing the Lord to mold his life according to His will. He is more than a good and moral man. He is one who depends upon God for life and direction.
2. **Full of Wisdom** (Acts 6:3) This wisdom is the result of walking with God daily. It is wisdom born in a personal relationship with God through Christ. It is more than natural common sense or a formal education.
3. **Full of Faith** (Acts 6:5) Stephen was a man full of faith. It is the kind of faith that enabled him to give his total life for the cause of Christ. Deacons are to be faith-filled individuals. Their wisdom is built upon faith. Leaders in a church with only a little faith are prone to quench the Holy Spirit in the fellowship. It is faith based upon a good understanding of the facts found in God's Word.

MORAL QUALIFICATIONS

1. **Of Good Reputation** (Acts 6:3) A Deacon must be an honest man with a good reputation.
2. **Worthy of Respect** (Timothy 3:8) A Deacon will be a man who is worthy of respect. He will possess a certain reverence for spiritual things and a certain seriousness concerning life. This does not rule out a good sense of humor. He will take God into account in the problem-solving processes of personal and church life.
3. **Not Double-Tongued** (1 Timothy 3:8) The Deacon will be honest in his speech and will have control of his tongue. This implies an absence of gossiping, backbiting, slandering, and the telling of lies. The Deacon will be slow to speak in anger, but quick to speak for Christ. He will be consistent with words and actions.
4. **Not Addicted to Much Wine** (1 Timothy 3:8) This verse implies that the Deacon must be free from habits or excesses which might injure his testimony for Christ and be willing to limit his liberty for the

sake of others. Although total abstinence is not mandated by the Scripture, with respect to consuming alcohol, Deacons should be guided by Rom 14:1-21 and 1 Cor 6:12-13.

5. **Not Pursuing Dishonest Gain** (Timothy 3:8) A Deacon should be free from an obsession for material possessions. He should be free from a covetous spirit and satisfied with what the Lord has entrusted to him. This verse implies stewardship of total life which includes money and time. A Deacon will be a faithful and consistent tither and should present this example to the church as a mature spiritual leader.

DOCTRINAL QUALIFICATIONS

1. **Holding to the Mystery of Faith with a Clear Conscience** (1 Timothy 3:9) The Deacon will be a man of firm convictions. His doctrine will be sound and in keeping with the scriptures as set forth in the Baptist Faith and Message as adopted by the Southern Baptist Convention in 2000.
2. **Let These Also First Be Tested** (Timothy 3:10) A Deacon's doctrinal beliefs should be proven by his service in the church. We require a Deacon to have been a member of Raleigh Road Baptist for at least one year prior to election. Before a man is asked to be a Deacon, he should be given other jobs in the church as a test of his character and ability. He should do well in these tasks, and this should be witness by the church.
3. **Beyond Reproach** (1 Timothy 3:10) The Deacon is one who has as his goal for living Christ likeness. He will depend upon the Holy Spirit to help him grow toward that goal. He should be above reproach in his personal life and beliefs

FAMILY RELATIONSHIP QUALIFICATIONS

1. **Husband of Only One Wife** (1 Timothy 3:12) We believe that God has placed the responsibility of the office of Deacon upon men (Acts 6:3). A Deacon must have a healthy, Bible-based view of marriage and the home. A man shall be eligible for serving as a Deacon provided his immediate family is presently in stable condition. Men who have never been married or widowers are not to be excluded from the Deacon body.
2. **Good Managers of Their Children and Their Own Household** (1 Timothy 3:12) A Deacon must give evidence of being the head of his house and be its spiritual leader.
3. **Dignified Wives, not Malicious Gossips but Temperate, Faithful in All Things** (1 Timothy 3:11) The wife plays important part in the service of the Deacon. She should be in agreement concerning the office he holds and not detract from it in any way by her life.

Appendix C: The Raleigh Road Baptist Church Membership Covenant

Membership Covenant

Printed Name _____ DOB _____

Preferred Phone _____ Cell Home Business

Address _____

Email _____

Transferring Membership? If so, from where? _____

Have you experienced salvation in Jesus Christ? Yes No

Have you been baptized by immersion? Yes No

Have you completed Discovering RRBC Class? Yes No

The below covenant is a promise. It is a promise made to God, to this local church, and to one's self. At RRBC, we believe church membership is important. Therefore, we agree and commit to the following biblical standards of church membership and membership expectations:

Having been led by the Spirit of God to repent and believe in Jesus Christ as Savior and Lord by faith, and having publicly confessed Him by baptism in the name of the Father, Son, and Holy Spirit, we freely and joyfully enter into covenant with one another as one body of Christ.

We pledge, by the aid of God's Spirit, to glorify God and exalt Jesus as we work for the advancement of God's kingdom through His church. We will seek to grow in knowledge, holiness, and mutual care through discipleship, fellowship, and ministry; to support the church by a faithful stewardship of money, time, and talents; and to sustain its worship, ordinances, doctrines, and disciplines.

We pledge to gather regularly as the assembling of the corporate body, committing to pray for ourselves and others.

We also pledge to rear our children in the nurture and spirit of the Lord; to seek salvation of all members of our families and or our acquaintances; and to strive for maturity in ourselves and in our fellow Christians.

We further pledge to follow Christian principles of morality in our daily living; to be ethical in our dealings and faithful in our commitments; to promote the unity of fellowship by proper attitudes and careful speech; and to be zealous in our efforts toward the advancement of the kingdom of God here and throughout the world.

By signing this membership covenant, I commit to biblical standards of church membership:

Signature _____ Date _____

Appendix D: Statement of Faith



STATEMENT OF FAITH

The Nicene Creed

TOGETHER WITH THE CHURCH IN ALL AGES,

We believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made; who, for us humans and for our salvation, came down from heaven, and was incarnate by the Holy Spirit of the virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and he shall come again, with glory, to judge the living and the dead; whose kingdom shall have no end.

And we believe in the Holy Spirit, the Lord and Giver of Life; who proceeds from the Father and the Son; who with the Father and the Son together is worshiped and glorified; who spoke by the prophets.

The Doctrines we Proclaim & Abide

Regarding Scripture

We believe the Bible, specifically the 39 books of the Old Testament and the 27 books of the New Testament, is the written Word of God; that it was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error in its content; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the only sufficient, certain and authoritative rule of all saving knowledge, faith, and obedience.

Regarding God

We believe that there is one, and only one, living and true God, a personal and intelligent Spirit; inexpressibly glorious in holiness, infinite in all perfections, and worthy of all possible honor, obedience, and love; that in the unity of the Godhead there are three persons, the Father, the Son and the Holy Spirit; equal in every divine perfection and without division of nature, essence, or being; yet each having distinct personal attributes and executing distinct but harmonious offices in the great work of redemption.

Regarding Divine Providence

We believe that God, from eternity, decrees or permits all things that come to pass, and perpetually upholds, directs and governs all creatures and all events; as not in any way to be the author or approver of sin nor to destroy the free will and responsibility of Man.

Regarding the Fall of Man

We believe that God created man in his own image, and originally free from sin; but through the temptation of Satan, man voluntarily transgressed the command of God, and fell from his original holiness and righteousness; in consequence of which all mankind are now sinners, having inherited a nature corrupt and wholly opposed to God and his law, and are under just condemnation to eternal ruin, without defense or excuse.

Regarding Election

We believe that Election is God's eternal choice of some persons unto everlasting life, not because of foreseen merit in them, but because of His mere mercy in Christ they are called, justified, and glorified; that being perfectly consistent with the free will of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of His free mercy; that it may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.

Regarding our Mediator

We believe that the salvation of sinners is wholly of grace, and is accomplished through Jesus Christ, the only Son of God; who is the divinely appointed Mediator between God and man; who without sin took upon Himself human nature and perfectly fulfilled the divine law; who by his death upon the cross made a full atonement for the sins of His people; and who rose from the dead and ascended to his Father, at whose right hand he now sits enthroned, ever living to make intercession for his people. He is the only Mediator, the Prophet, Priest, and King of the Church, and is therefore in every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.

Regarding Regeneration

We believe that, in order to be saved, sinners must be regenerated, or born again; that regeneration is a change of heart, a work by the Holy Spirit, who quickens the dead in trespasses and sins, enlightening their minds to understand the Word of God, and renewing their whole nature so that they voluntarily love and practice holiness; that it is a work of God's free and special grace alone; and that its proper evidence appears in the holy fruits of repentance and faith, and newness of life.

Regarding Repentance and Faith

We believe that Repentance and Faith are shaped in our souls by the regenerating Spirit of God; a person being deeply convinced by the Holy Spirit of his guilt, danger, and helplessness, and of the way of salvation by Christ, turns to God with genuine repentance, humbles himself with godly sorrow, and commits to walk before God so as to please Him in all things; and that saving Faith is when a person believes, on God's

authority, whatsoever is revealed in His Word concerning Christ, accepting, relying, and resting upon him alone for justification and eternal life.

Regarding Justification

We believe that the Gospel blessing which Christ secures to those who believe in him is Justification; that Justification is God's gracious and full acquittal of sinners wherein He removes our guilt and reconciles us to Himself; that it is bestowed through faith alone in Jesus Christ, not in consideration of anything done in us or done by us, but solely on account of his substitutionary death on the cross, and on the basis of his perfect righteousness, which is freely imputed to us by God; and that it brings us into a state of most blessed peace and favor with God, and secures every other blessing.

Regarding the Freeness of Salvation

We believe that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the gospel; which rejection involves condemnation.

Regarding Sanctification

We believe that Sanctification is the process by which, according to the will of God, we are made partakers of His holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on for the duration of life of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means, especially the word of God, the communion of the saints, self-examination, self-denial, watchfulness and prayer.

Regarding the Perseverance of the Saints

We believe that those whom God has accepted in Christ, and sanctified by his Holy Spirit, will never totally nor finally fall away from the state of grace, but shall certainly persevere to the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; and that though they may fall through neglect and temptation into sin, they shall be renewed again unto repentance, and be kept by the power of God through faith unto salvation.

Regarding the Church

We believe that Christians are to associate themselves into local churches, according to Christ's commandment; that a visible church of Christ is a congregation of baptized believers, bound together by covenant in the faith and fellowship of the Gospel, and exercising the various gifts given them by the Holy Spirit for the building up of the church; that its primary duties are the reading and preaching of God's Word, the right administration of Christ's ordinances, and the faithful exercise of discipline over its members; and that its only scriptural officers are Elders or Pastors, and Deacons, whose qualifications and duties are defined in the Epistles to Timothy and Titus.

Regarding Baptism

We believe that Baptism is an ordinance of the Lord Jesus Christ, obligatory upon every believer, wherein one is baptized in water in the name of the Father, the Son, and the Holy Spirit; by immersion to show a beautiful emblem of the crucified, buried, and risen Savior, and our death to sin and resurrection to a new

life; that its only proper subjects are those who do actually profess repentance towards God, and faith in and obedience to the Lord Jesus; and that it is prerequisite to the privileges of church membership.

Regarding the Lord's Supper

We believe that the Lord's Supper is an ordinance of the Lord Jesus Christ, to be observed by his churches until the end of the world; that it is to be observed by the eating of bread and the drinking of the cup; and that it is in no sense a sacrifice, but is designed to commemorate His death, to confirm the faith and other graces of Christians, and to be a bond, pledge, and renewal of their communion with Him, and of their church fellowship.

Regarding Liberty of Conscience

We believe that God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men, which are in anything contrary to His word, or not contained in it. We also believe that Civil Government is of Divine appointment, for the interests and good order of human society; and that those in civil offices are to be prayed for, conscientiously honored and obeyed, except only in things opposed to the will of our Lord Jesus Christ.

Regarding the Righteous and the Wicked

We believe that there is a radical and essential difference between the righteous and the wicked; that only those who are justified through faith in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem; while all who continue in impenitence and unbelief are in His sight wicked, and under the curse; and this distinction holds among men both in and after death.

Regarding the Resurrection and the World To Come

We believe that death is not the end. Though the bodies of men return to dust, their spirits live on, the righteous departing immediately to be with the Lord, the wicked reserved to judgment. We believe that the end of the world is approaching; that at the last day Christ will descend from heaven and bodily raise the dead, both righteous and wicked, from the grave to final retribution; that a solemn separation will then take place which will fix forever the final state of men in heaven or hell, the wicked being adjudged to everlasting conscious punishment, and the righteous to everlasting life and joy.

Regarding Marriage

We believe God has designed marriage to be a covenantal, sexual, procreative, lifelong union between one man and one woman, meant to signify the covenant love between Christ and his church; therefore, God's design does not allow for a homosexual, polygamous, or polyamorous relationship. Any sexual activity outside of a biblical design of marriage, or affection, desires, or commitments within a marriage that are in direct opposition to biblical marriage, is deemed unbiblical and sinful.

Regarding Genders

We believe God divinely ordained two genders, male and female, both being God's purposeful creation meant for human good and human flourishing. The distinctive details between the two genders are integral to God's design, therefore any desired changes nullify the God-designed link between biological gender and self-conception. To approve or practice transgenderism is to depart from biblical faithfulness and Christian witness.

Regarding Life

We believe all human life, all stages of human life, and the preservation of human life is of utmost importance as all are created in the image of God, according to the biblical standards to all situations.

Regarding Same Sex Attraction

We believe same sex attraction is not a part of the natural goodness of God's original creation, a sin distorting the marriage covenant and promoting sexual immorality; to approve or practice of homosexual immorality is to depart from biblical faithfulness and Christian witness. Those who experience same sex attraction may, through sanctification, live a rich and fruitful life pleasing to God through genuine repentance and, like all Christians, walk in purity of life.